G. R. S. 58]

Previous references.

113-05
123-05

1908.
(Muzrai)

File No. 180 —

Serial Nos. 1—5

Later references.

113-21
486-21
259-22

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 1—5

Part B for March 1916.

SUBJECT.

Honours.

Confirms Government Order No. 4577-90—M. F. 123-05, dated 20th April 1908, regarding the grant of — to the Swamigalu of the Sri Yethirajamatha at Melkote.

G. O. No. 2103-6—Muz. 780-08-5, dated 10th Mar. 1916

To—The Deputy Commissioner, Mysore District.
The Palace Controller, Mysore.
The Agent, Sri Parakalaswami Matha.
The Agent, Sri Yethirajaswami Matha.

W D 1351—GPB—20,000—13-12-15

M Ramachandra Rao
28.3.16

Secretary

G.R.S.11] 1908. 1.

GENERAL AND REVENUE SECRETARIAT

(Muzrai)

NOTES.

File No. 780

FILE HEADING.

Grant of honors to the Swami of the Sri Jettiraja matt at Melkote.

From

No.	Dated	Received

Diary No.	Enclos.	Spare Copies	Serial No.

BRIEF ABSTRACT OF LETTER.

NOTES AND ORDERS.

NOTES—First sheet

GPB—30,000—3-4-07.

P. 70

Muz. 8 A]

Muzrai Secretariat | File No. 780 of 1908

Note continued.

The gracious orders of H. H. the maharaja recorded on the previous page of this Note were issued under Govt. Pro. No. 4577-90 Murf. 3-1902, dated 20th April 1908. From paras 10 to 11 of those Proceedings, it will be observed that the paraphernalia allowed to the Sri Jetiraja matt in 1898, which are noted in the margin, were confirmed to that matt with the addition of Palakki and mena which are the necessary adjuncts of processions and travelling paraphernalia, a remark being made at the same time that the grant of those honors would in no way detract from the high honors and privileges enjoyed by the Sri Parakala swami matt. The Govt. Order further directed the discontinuance of the grant of an escort of Silledars and a set of bandoo but allowed the grant of Rs 50/- from Govt to the Sri

2 Sweta chatries.
2 Chamaras.
2 Silver maces.
2 Soorupanas.

~~61~~ 3

File No. 780 of 1908 | Muzrai Secretariat

Jetiraja Swami for his first day's Bhiksha
to continue.

It is against this order that the
Agent of the Sri Parakalaswami Matt has
now presented a review petition to Govt and
prays that pending disposal of this petition,
the orders sought to be reviewed may be kept
in abeyance. The Review petition is in 8 printed
in English, and among the grounds urged for
the review, the following appear:-

(1) that no opportunity was given to the
petitioner to explain the relevancy and bearing
of the several documents produced, which
have been excluded from consideration by Govt;

(2) that the finding of Govt regarding the relative
antiquity and importance of the two matts are
not correct as the documents in his possession
would show;

(3) that the documents relied on by the
Sri Jetiraja Matt, including also the inscriptions

Muz. 8 A]

Muzrai Secretariat | File No. 780 of 1908

on the walls of the Melkote temple are neither genuine or conclusive of the matter stated therein;

(4) that the Swami of the Sri Jeteraja Matt was dead at the time the Govt order sought to be reviewed, was issued.

As regards the first objection, reference is respectfully invited to paras 50 to 52 of the Office Note, wherein some of the documents produced by the Sri Parakala Matt were taken notice of and commented upon, and the rest of them rejected, as not having any bearing upon the question at issue. With reference to the second objection, it may be observed that, in paras 9 and 10 of the Govt order referred to above, it is stated that the paraphernalia thereby confirmed to the Matt are of a very ordinary description and that the grant of them to that Matt would in no way detract from the high honors and

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privileges enjoyed by the Sri Parakalaswami Matt.

Besides the four grounds noted above, the petitioner places a large collection of facts before Govt and prays for a review of the Govt order. The Review Petition is dated the 7th July 1908.

On the 27th June 1908, one Asoori Narana Iyengar, Agent of the Sri Yetiraja Swami Matt, memorialised His Highness, praying that he might be given a copy of the Govt order passed on the Review Petition of the Sri Ye Parakalaswami Matt. The Review Petition that the memorialist refers to is perhaps the one referred to in the foregoing paragraphs. This memorial has been forwarded to this Office under cover of the Private Secretary's No 3167, dated 29th June 1908, for disposal.

Submitted. In connection with the Review appln Rangachar has presented a petn asking that the G.O. of 20th April of

x 2202

No 3167 / 1553

Muzrai Secretariat | File No. 780 of 1908

Should be kept in abeyance pending disposal of the review petn. The Dewan has endorsed on the petn, "I cannot pass ~~an~~ an intermediate order. The petition will be considered & orders passed in due course". ~~Petr~~ Petr may be given an endt accordingly.

As regards the review petn itself the facts have all been exhaustively considered when the previous fo. was passed. As regards ground no. 1. neither of the parties was heard in person ~~by~~ Such a course (hearing in person) is somewhat unusual. Ground 2 – The observations regarding the relative antiquity of the two mutts were based on documents produced by the parties & there was nothing to prevent him from producing all the evidence he had. Grounds 3 & 4 & relate to the appreciation of evidence. it is a matter for consideration whether the

File No. 780 of 1908 | Muzrai Secretariat

case should be reopened at this stage.
The matter may be considered in due
course.

9.7.08 2nd Cr

The review Petn may be carefully
Considered on its own merits
Endorsl may issue as
ordered by the Dewan

9/7/08

It may be considered
to issue the orders,
as prayed for in the
petition of the review ...

Rajah Iyengar
28.9.1908

Issue Cr 9/7

GPB—3,000—25-9-07

Serial No.

Note by the Under Secretary

When I first went over the records of the Appellate Case I found that the documents chiefly relied upon in the case of the Petitioner Mott were relied upon in the Appellate case also. As I expected the genuineness of the documents was strongly disputed in the lower case by the Special Committee I withheld the submission of this file.

The Record of the Special Committee says, that as the documents favoured before the Committee have been accepted as true in the Order kept it unrevised, it is doubtful if it is open to the Committee to enquire into the genuineness of the documents. It has therefore instructed me to obtain the orders of Govt on the matter.

It seems to me that in this case we may proceed in two ways. We might authorize the Committee to dispute the genuineness of these documents as the decision of the Revision application; or we might modify the Govt Order and delete the grounds objected by the Parsholas Mott and leave it to the Committee to dispute the genuineness of the documents. The former course may be adopted if it is desired that the documents give a status to the Petitioner Mott and help them if

BPG—55,000—27-4-09

G. R. S. 12]
General and Revenue Secretariat.

File No. 780 of 1908

9 7

Serial No.

It is proposed to withdraw the honours if the document should not be genuine. If on the other hand it is found that no more honours, than what a Brahmin Yati with a [illegible] of influential Sastras deserves, have been granted, the order may be modified by deleting the portion objected to.

Seeing that the sanctions in card are substantially the same as those sanctioned ten years before, when perhaps feelings did not run so high it seems to me that the latter course may be adopted preferably to the former which would produce the deprecated [illegible] feelings. But in this course the Parakala Matt are opposed for [illegible] in having in recent petition that "the honours which have now been granted by Government to the Sri Yatiraja Swami Matt are inconsistent with the Special privileges of the Sri Parakala Swami Matt" and that "the Rotwari started to have been granted in 1908 to the Sri Yatiraja Swami Matt be given without any proper enquiry and without notice to the Sri Parakala Swami Matt and the petitioners believe that that Rotwari is not entitled to".

The President in Council considers that early orders of Govt. 232 submitted by Dewan that Sanctions etc. Annexure ... be

2339

NOTE—Contn. sheet.

GPB—55,000—27-4-08

O/R/Cang

G. R. S. 12]
General and Revenue Secretariat.

File No. 780 of 1908

Serial No.

An order has been passed by Government after consideration. The petition of review is pending, but the opinions expressed about the documents in the original order being merely ~~collateral~~ subordinate topics, it is open to Govt to decline to reconsider the order. The paraphernalia allowed to the Yatrasamarambha Avani are not of great value & may be allowed to stand.

I think the Special Committee should act according to the order constituting it. If any orders are needed, they should represent the matter in writing for disposal, and it would hardly be justifiable for Govt to alter its order on an oral representation made through the Secretary.

232

The file with the required papers marked is submitted herewith

Ambujammal

9/12/09

10/12/09

Please see his order

NOTE—Contn. sheet.

GPB—55,000—27-4-09

Serial No.

I have perused the order appointing the Committee. They need not, as far as I see, consider themselves bound by the opinion expressed in a Government order passed long after reference of the agra-tutha dispute to them, and may ~~dispute~~ dispose of that Controversy independently.

Perhaps we may take the determination of this review after the Committee's report is received.

D&Wacn 15/12/9

3582
17.12.09

I agree 30 Dec 09

232

Submitted to Committee: may an order be issued?

(30) 2339

3/1/1910

Yes please.

6/1/10

Draft

8/1/1910

Issued 6.1.10.

GPB—55,000—27-4-09

Serial No.

Rec'd 2.1.10

232

Draft submitted to Hon'ble Chief Secretary

Approved

9/1/1910

I do not see the need for passing any formal order now as drafted. Would it not be sufficient to keep the matter 'in suspense'?

22/1/10

Returned with his instructions. The Committee's report is almost ready.

Recd on 23.1.10

Seen

31/1/10

25/1/1910

1/2/1910

P.T.O.

NOTE—Contn. sheet.

GPB—55,000—27-4-09

G. R. S. 12]
General and Revenue Secretariat.

File No. 780 of 19

Serial No.

Submitted to Dewan through Second Councillor as per orders the Agra Thirtha file with the Committee's report has been submitted to-day.

The objection of the Parakala Matt could chiefly be to Para 8 of the printed orders of April 1908. The observations to which objection is taken appear to be the following :-

(i) that the Sri Yethirajaswami Matt is the only Matt established in the Mysore State by Sri Ramanujacharya

(ii) this Matt had originally the entire management of the temple at Melkote and of all its endowments and had also lands and other endowments for its support granted by the former Rulers of Mysore

(iii) the advent of the Sri Parakala Swami Matt in the earlier part of the 19th. centuary

(iv) special honors such as Thirtha, Tirumalai, Satagopa &c., were shown to the Swamies of this Matt from the temple

(v) Yethirajaswami Matt building is situated right opposite to and in close proximity to the temple

(vi) the practice which even now obtains of the Archak of the Sri Ramanuja Charyar's Sannidhi in the temple going every day to the Sri Yethiraja swami Matt and offering flower, garlands

NOTE—Contn. sheet.

GPB—50,000—12-8-10

G. R. S. 12]
General and Revenue Secretariat.

File No. 780 of 1908

Serial No.

garlands &c., to the idol of Sri Yethirajaswami and then to the Guru of the Matt , if in station

and (vii) chiefly the antiquity of the Matt (Para 10 of the printed order)

These observations are based upon the docu-ments produced by the Yethiraja Matt and specified below :-

(i) Niyammanapadi

(ii) Sannad of Vijaya granted by Kantirava Narasaraja Wodeyar

(iii) Sannad of the year 1831 granted by His Highness the late Maharaja Krishna Raja Wodeyar, III.

(iv) Inscriptions on the walls of the Melokte Temple

(v) Ayakat Patti.

All these documents have been considered by the Special Committee in the Agra Thirtha case, and the first four have been held to be doubtful. It should be remembered that the two Sannads referred to above were not even in the present case produced at the earliest opportunity. The Parakala Matt's objection arose in March 1906 and it was only ~~only~~ in May 1907, as shewn below, that these were porduced. Mr. Anantasami Rao in para 38 of his note says thus :-

" Besides the documents pro-duced by the Yethiraja Matt as detailed in the forgoing paragraphs, the Matt has since produced a number of documents showing the antiquity and importance of the Institution. One of them is the original Sannad granted by Maharaja Kantirava Narasaraja

Para 34 page 38 ?
Para ... Fin 4
Para 28 page 35 ?

NOTE—Contn. sheet.

GPB—50,000—12-8-10

Serial No.

Narasaraja Wodeyar in the year Vijaya &c."

Asuri Tirunarayana Iyengar, one of the witnesses for the Yethiraja Matt in Agra Thirtha case has deposed thus :-

"1907ನೇ ಇಸವಿಯಲ್ಲಿ ನಡೆದ ಕೆಲವು ವಿಚಾರಗಳಲ್ಲಿ ಯತಿಗಳು ನಮ್ಮಲ್ಲಿ ಬಂದಿದ್ದರು. ಆಗ ಅವರು ಕೆಲವು ಪುಸ್ತಕಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಹೋಗಿದ್ದರು. ಅವುಗಳಲ್ಲಿ ಕೆಲವು ಪುಸ್ತಕಗಳನ್ನು ಅವರು ಹಿಂತಿರುಗಿಸಿದರು. ಇನ್ನೂ ಕೆಲವು ಪುಸ್ತಕಗಳನ್ನು ಹಿಂತಿರುಗಿಸಲಿಲ್ಲ

G. R. S. 12]
General and Revenue Secretariat.

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Serial No.

" The English Memorandum stating Sri Parakalaswami's case seems to have been recklessly drawn up. For example, at para 4, it is stated of the Sri Yethirajaswami that for several years past he is residing in Melkote in a Mantapam belonging to Government. This is not true. "

The Parakala Matt in the Agra Thirtha case has produced documents to show that this building was regarded as a Mantap and that in 1871 or so, the Yethirajaswami was prevented Tengalai namams on this building. The point was not pursued further.

Point (vi) also deserves special reference. The practice has not been referred to in the body of the Ayakat Patti but has been noted in the margin as an addition.(Vide Ex. 38 in Yethiraja Matt Agra Thirtha case). As will be shewn below each Matt accuses the other of having got this interpolated.

The Parakala Matt says that this Ayakat Patti is genuine and adds " In the Ayakat Patti of 1851 found in the Melkote Temple records, some persons hostile to the Parakala Matt and friendly to the Yathiraja Matt has interpolated in the margin a reference to a certain ceremony having to take place in the Yethiraja Matt. This interpolation is in a hand-writing different from that of the body of the documents and in different ink. This shows the unscrupulous character of persons who are supporting the claims of the petitioners as against the Parakala Matt. "

The Yethiraja Matt says that the Ayakat Patti

NOTE—Contn. sheet.

GPB—50,000—12-8-10

Serial No.

Ayakat Patti is itself fabricated and adds " the interpolation referred to by the Parakala Matt, has been we believe, introduced in the Patti by the Matt itself to give the fabricated Patti an appearance of genuineness, by reconciling certain items of this Patti, with existing practices, such as, the daily special Haryadas to the Swami of the Yethi -raja Matt and then ingeniously ascribing this interpolation to the Yethiraja Matt. "

The documents upon which the observationas are based having thus been shewn to be valueless it is nothing but fair that these observations should be ~~dilated~~ deleted. No doubt as the Parakalaswami says the Yethiraja matt has nothing to loose and everything to gain by such applications while the Parakala Matt is driven to defend its long cherish -ed rights ; I don't think we can do anything more.

The next question will be whether or not the insignia are to be continued to the Yethiraja Matt. This depends upon whether or not we hold this Matt independently of the documents- now proved to be valueless - entitled to the insignia that have been granted.

The Dewan as First Councillor has noted thus on page 48 of the office note in the origi- nal file :-

" Insignia such as the Sweta-chatri, chamara, silver mace, suryapana, palki and mena are invariably used by Sanyasins who are Gurus of Matts of all sections of Brahmins and also of Lingayets and there is no reason why their use by the Sri yethiraja Swamy should

NOTE—Contn. sheet.

GPB—50,00[illegible]—12-8-10

G. R. S. 12]
General and Revenue Secretariat.

File No. 780 of 1908

Serial No.

should be offensive to the Srî Parakalaswami." That the Yethiraja Katt has a large following of enlightened and influential men is clear from the petitions in the original file. It may fairly be permitted the use of these insignia. But the Parakalaswami wants that the Yethirajaswami------ should be nothing more than the most common of sanyasis. He looks upon it as an offense and insult if the Yethiraja Swami were to pass before him with these insignia and therefore says that he cannot proceed to Melkote and visit the temple until this question is settled. He apprehends that if he and the Yethiraja Swami both move about with their insignia there may be a riot as in 1866 when the Parakala Swami and Kanchi Alagiya Manavala Swami met at Melkote.

Under - Secretary,
Muzrai Department.

30th March 1911.

I do not think it either necessary or decorous to delete statements made in the last fourth order. I think that a short order to the following effect would meet the ends of justice.

"In the light of the findings of the Committee appointed for

NOTE—Contn. sheet.

GPB—50,000—12-8-10

Serial No.

investigation of the claims of the Sri Parakala Matha for Agra terthea honours in Vishnu Temples, Govt are of opinion that some of the statements made in G.O. 45, 77-90 / M.F. 123-05 d. 20.4.1908 concerning the antiquity and status of the Yatiraja Matha are inaccurate. But the honours ordered to be shown to the Swami of that Matha are such as may fairly be allowed to ~~a~~ a Brahman Mathadhipati of that standing. ~~Hence~~ accordingly The grant of such honours would not, as stated in the said order, in the least affect the higher status and honours accorded to the Guru of the Sri Parakala Swamis Kala Matha.

Govt are therefore pleased to confirm the said order, in so far as it concerns the grant of the honours to the Swamis of the Yatiraja Matha.

It is difficult to sym-

NOTE—Contn. sheet.

GPB—55,000—27-4-09

G. R. S. 12
General and Revenue Secretariat.

File No. 1 of 190

Serial No.

pathise with the attitude assumed by one Mathia against the other in this case.

Dewan.

26/6/11

Draft submitted Hd Clerk for approval

Draft appd: by 2nd Councillor 28.6.1911

Submitted 1st Councillor in accordance with the usual order of the Dewan

4/7/1911

15068
12.2.12

A Copy of this P. O. No. 531-46 of 19.8.1915 and 69-09-14 passing orders on the claim of Sri Parakala mutha for Agra Thirtha honours in this Temple is put up and the file resubmitted for orders, as directed.

Subs. 31/8.15

Put-up also a printed copy of the finding of the Committee

1-5-15

Subs.

NOTE—Contn. sheet.

GPB—55,000—27-4-09

G. R. S. 12]
General and Revenue Secretariat.

File No. 780 of 1908.

Serial No.

1:12

Subd to the Hon'ble Member

Orders on the Agraharam claims of Sri Parthasarathy Swamy having been issued, the representation system Swamy about the Govt. order granting certain honours to Sri Yatiraja Swamy may now be taken into consideration.

The draft order approved by the member is on the file.

Lh
6.9.15

The draft order already approved by me may be issued.

Hon
16/9/15

Dewan

Hon
16/9/15

Lh
17/9/15

1542
18.9.15

The draft order may be circulated to the Members of Council and submitted to His Highness also.

Please take necessary action and send up with a draft submission note.

20-11-15 Lh

Hon
22/11/15

Lh

NOTE—Contn. sheet.

GPB—55,000—27-4-09

G. R. S. 12.]
General and Revenue Secretariat.

M7 File No. 780 of 1908

Serial No.

Forwarded with compliments to the General Secretary to Govt for favor of taking the needful action.

By order

Dewan Amir Chand

26/27. 11. 15 for Rev Secretary

C-f cir draft 29/11

Seen. The revised draft will do.

12/12/15

17.12.15.

Draft SR 28/12

379

Subd & Dewan Chand

1st member

lea

21.1.16

Draft approved by 1st member

28/1/16

28/1/16

28

Subd & Dewan Chand

lea

28.1.16

3945

29.1.16

NOTE—Contn. sheet.

GPB—55,000—27-4-09

G. R. S. 12]

General and Revenue Secretariat.

File No. 780 of 1908

Serial No. 5

Nos 2103-6 dt 10.3.15, to the Dy Comr, my sore, appln in change of the Palace Establishments, Mem of Shee Tanakala matha & Mem of Shee Jagatguru matt, confirming the Govt order nos 4577-90/M7-1505 dt 20.4.08 re honors to Sri Jagatguru matt, Melkote.

The file has to be submitted to the 1st Member for perusal of H. H's order

18/3/16

Submitted to 1st Member

sd

20.3.16

21/3/16

NOTE—Contn. sheet.

GPB—20,000—30-6-15

For disposal by Circulation. — 2 —

No. C. 309

3.12.....1915.

GENERAL AND REVENUE SECRETARIAT.

Council Matter.

SUBJECT.

(Clause xvi of the Schedule).

Honours to be shown to the Swamigalu of the Sri Yethiraja Matt, at Melkote.

CIRCULATED TO THE MEMBERS OF COUNCIL.

By Order,

D. M. Narasimha Rao,

Secretary to Government.

1st December.....1915.

Extraordinary Member of Council. Opinion recorded by the Extraordinary member 17.12.15.

First Member of Council. Opinion recorded by the First Member of Council.

Second Member of Council. Do by Second member

GPB—1,000—3-2-14

25

Record of Cases submitted for the Orders of His Highness the Maharaja

Subject.

Draft order confirming with certain observations, the grant of certain honours to the Swamigalu of the Sri Yethiraja Matt at Melkote.

766

Order.

~~KRIP~~
26/2/16

V.B.
Hon'ble R.D. see the Inspection Report. Certain Privileges & honours which had been withheld formerly have now been restored with the sanction

7/3/16.

Secretary R.D.
3-3-16

Issue and submit. 7/3/16.

Hon'ble for information
7/3/16.

E6

Submitted to His Highness.

The accompanying papers relate to a petition presented by Rangachar, Agent of the Sri Brahmatantra Parakala Matt praying for a review of Government Order No.4577-90/M.F.125-05 dated 30th April 1908, confirming the title of the Swamigalu of the Sri Yethiraja Matt at Melkote to parade the marginally noted honours.

2 Sweta Chatries.
2 Chamaras.
2.Silver Masals.
2 Suryapanas.

2. While representing that the honours granted to the Sri Yethiraja Matt were inconsistent with the special privileges of the Sri Parakala Matt and that no opportunity was given to the latter to adduce its evidence relating to the comparative antiquity and importance of the latter Matt, the agent traversed many of the statements of fact contained at para 8 of the Government Order referred to, relating to the standing of the Sri Yethiraja Matt.

3. As many of the documents relied upon by the contending parties were also under consideration before the special committee appointed to investigate the claims of these Matts for Agra Thirtha honours in the Melkote temple, final orderes on the review petition were kept in abeyance pending the receipt of the Committee's report.

4. This report has since been received and orders of Government have been passed in Proceedings No.531-46/M.F.69-09-4 dated 19th August 1915. At para 8 of this order the Government have accepted the finding of the committee that the documents relied upon by the Swamigalu of the Sri Yethiraja Matt have not been proved to be genuine.

5.

27

5. As the statements made at para 8 of Government Order of 20th April 1908 were based on these very documents it has become now necessary to issue a modifying order so far as these statements are concerned. The First Member is of opinion that it is neither necessary nor decorous to delete statements made in the previous Government Order and that a short order according to the draft proposed by him would meet the ends of justice.

6. The other Members of Council who were also consulted are of opinion that the draft* order may be approved.

Draft for approval

22/2/16

H. Manjunadayya

4802

S u b m i t t e d.

The accompanying papers relate to a petition presented by Rangachar, Sri Brahmatantra Agent of the Parakala Matt praying for a review of Government Order No.4577-90/ M.F.125-05 dated 20th April 1908, confirming the title of the Swamigalu of the Sri Yethiraja Matt at Melkote to parade the marginally noted honours.

2 Sweta Chatries.
2 Chamaras.
2 Silver Masals.
2 Suryapanas.

2. While representing that the honours granted to the Sri Yethiraja Matt were inconsistent with the special privileges of the Sri Parakala Matt and that no opportunity was given to the latter to adduce its evidence relating to the comparative antiquity and importance of the ~~two~~ latter Matts, the agent traversed many of the statements of fact contained at para 8 of the Government Order referred to, relating to the standing of the Sri Yethiraja Matt.

3. As many of the documents relied upon by the contending parties were also under consideration before the special committee ~~approved~~ appointed to investigate the claims of these Matts for Agra Thirtha honours in the Melkote temple, final orders on the review petition were kept in abeyance pending the receipt of the Committee's report.

27

4. This report has since been received and orders of Government have been passed in Proceedings No.531-46/M.F. 69-09-4 dated 19th August 1915. At para 8 of this order the Government have accepted the finding of the committee that the documents relied upon by the Swamigalu of the ~~Yathi~~ Sri Yethiraja Matt have not been proved to be genuine.

K.

5. As the statements made at para 8 of Government Order of 20th April 1908 were based on these very documents it has become now necessary to issue a modifying order so far as these statements are concerned. The 1st Member is of opinion that it ~~was~~ is neither necessary nor decorus to delete statements made in the previous Government Order and that a short order according to the draft proposed by him would meet the ends of justice.

6. The other Members of Council who were also consulted are of opinion that the draft order may be approved ~~and I concur with them~~.

Draft approved
by
21.1.16

23/1/16

9/2/16

STATEMENT OF CASES SUBMITTED FOR THE ORDERS OF HIS HIGHNESS THE MAHARAJA DURING THE TOUR OUTSIDE THE STATE IN.....February.....1916.

Serial No.	Subject	Recommendation of Council, or Member of Government in charge, as the case may be	Dewan's recommendation	Orders of His Highness	Orders regarding submission of files (*vide* foot-note)
116	Draft order confirming, with certain observations, the grant of certain honours to the Swamigalu of the Sri Ysthiraja Matta at Melkote.	The Members of Council are of opinion that the draft order may be approved. 24/2/16	May be approved. H. Manjunadayya 25/2/16		"C" 27.2.16

NOTE.—The letter a, b or c may kindly be inserted by the Private Secretary to His Highness in the last column to indicate whether—

File may be submitted at once ... ... a
File may be submitted after His Highness' return ... ... b
File may not be submitted at all c

WD 2105—GPB—300—16-2-16

5C

MYSORE GOVERNMENT
19-
1-7-08
MUZRAI SECRETARIAT

31

OFFICE OF THE PRIVATE SECRETARY TO
HIS HIGHNESS THE MAHARAJA OF MYSORE.

No. 3167 f1

Mysore, 29th June 1908.

Muz F 780-08-1

XY - AV

Has any such Review from para 14a been received? Put up refer & bring 30/6/08

Petition as shown below, to His Highness the Maharaja, is

transferred to the Secretary to the Government of His Highness the Maharaja

of Mysore, Muzrai Department, Bangalore, for disposal.

No. 1555 f 07-08.

By Order,

I. C. S.

Private Secretary

to H. H. The Maharajah of Mysore.

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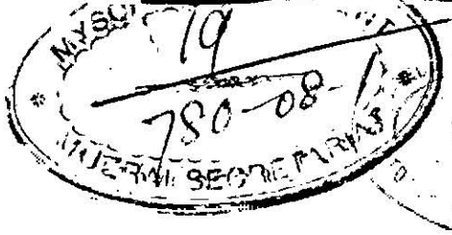

To. The private Secretary
to H. H. the Maharaja of Mysore.

Respected Sir:-

I humbly beg leave to bring the following to your kind and favourable consideration.

The Govt. of His Highness the Maharaja was pleased to confer in their proceedings No 4577-90 dated 20.4.08. certain honours (Manyadas) on the Swami of Sri Yathiraja Mutt of Melukote. Thereupon a review in reversal of the said order was sought for at the hands of His Highness by the Swami of Parakala Mutt of Mysore.

I humbly beg a copy of the order passed on the review application may be kindly ordered to be given to me for reference. I beg to remain, Respected Sir,

Your most obedient & humble servant
Asoori. Narana Iyengar. Agent
Sri Yathiraja Mutt of
Melukote.

27th June 1908
Mysore.

Address
303. Kempananjamamba
[redacted] Mysore

The Government of His Highness the

Maharaja of Mysore. Misc. Petn. 82. 2.

Miscellaneous Petetion -- Mussrai Department, No 07-08.

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Petetioner:- [illegible] Char, Agent-

Sree Brahmatantra Parakalaswamy Mutt,

M Y S O R E .

The Petetioner above-named begs to state as follows :-

1. That the Petetioner was in the above case applied for a revision of the order of Government No.4577--90 Mussrai M.3 of 1902.

2. That already the Vaishnavi Brahmins in Melkote, Bangalore and other places are making strenuous attempts to encroach upon the special privileges of His Holiness Sree Brahmatantra Swamin Parakalaswamy as in the case of Sree Nirtha in the temple at Melkote regarding which they have ----- presented a petetion to Government in the Mussrai Department claiming new and hitherto unenjoyed honors on behalf of Sree Yathiraja Mutt--and this notwithstanding that there is at present no Swami of the said Mutt.

3. That in the interest of justice and of peaceful conduct of ceremonial observances and of preservation of the public peace in Melkote, the Petetioner respectfully prays that pending the disposal of the aforesaid review petetion the status quo may be ordered to be maintained and the enforcement of the order of Government No.4577--90 of 20th April 1908 ordered to remain in abeyance.

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Dated 6th July 1908

Mysore

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No Misc A 780 of 08-3

The Government of His Highness the

Maharaja of Mysore.

Inspector General - Mzarai Department

Petitioner: [illegible] Agent

Sree [illegible]

MYSORE GOVERNMENT
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8/8/08
MUZRAI SECRETARIAT

The Petitioner [illegible]

1. That the Petitioner [illegible] revision of the order [illegible] F.S of 1907.

2. That [illegible] upon the [illegible] Sree Parthasarathy Swamy Temple at Melkote regarding [illegible] Agent claiming [illegible] of Sree Yathiraja Jeeyar [illegible] is at present in Status quo.

3. That in the interests of [illegible] ceremonial [illegible] Melkote, the [illegible] pending the disposal of the Mzarai revision [illegible] the status quo [illegible] Order of Government Nos. 4577-90 [illegible] April 1907 ordered [illegible] abeyance.

Dated 6th July 1908

Mysore

Agent present in person

C.S. I cannot issue an interlocutory order. The petition will be considered & orders

Presented by the Agent of Sri Parakala Swami Mutt on 7.7.08. Mysore.

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To

The Government of His Highness the Maharaja of Mysore.

Miscellaneous Petition Muzari Department No. of 1907-08.

PETITIONER

Rangachar, Agent, Sri Brahma Tantra Parakalaswami Mutt, Mysore.

The petitioner above-named respectfully prays for a review of the order of Government in No. 4577-90, Muzrai F 3 of 1902 dated Bangalore, 20th April, 1908 (copy of which was delivered to the above Mutt on 2nd May 1908, for the following reasons *viz* :—

(1) That the said order was passed without hearing the petitioner and without giving him an opportunity to explain the relevancy and the bearing of the several documents produced by the petitioner which have been excluded from consideration by the Government.

(2) That the petitioner was unaware that the Government was going to decide the relative antiquity and importance of the two Mutts concerned and to record findings on several matters which were not even brought to the notice of the petitioner; because in reference to such questions the petitioner had and has a large body of evidence both documentary and otherwise which he could have adduced if he had been made aware of such intention of the Government.

(3) That the petitioner was given no opportunity to show to the Government that the several documents produced by the agent of the Sri Yatiraja Swami Mutt were neither genuine nor conclusive of the matters stated therein and that they had never been produced before any competent authority or acted upon.

(4) That the facts set forth in the annexed appendices A and B conclusively prove that,

(*a*) The Sri Yatiraja Swami Mutt was not established in the Mysore State by Sri Ramanujacharya,

(*b*) The said Sri Yatiraja Swami Mutt never had the management of the Melkote temples and their endowments,

(*c*) The said Sri Yatiraja Swami Mutt had no lands nor other endowments for its own support granted by the former rulers of Mysore,

(*d*) The Sri Parakala Swami Mutt came into the Mysore State long before the "earlier part of the 19th century,"

(*e*) The Sri Yatiraja Swami Mutt never enjoyed any of the special honours and privileges appertaining to the Sri Parakalaswamy Mutt,

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(*f*) The ಆಯಕಟ್ಟು ಪಟ್ಟಿ's and the other records of the temple at Melkote have not been correctly construed by the government.

(*g*) The other reasons assigned for holding that the Sri Yatiraja Swami Mutt has been long held in high esteem, in the order now sought to be reviewed, are not based upon an accurate conception of the facts of the case,

(*h*) The Sri Parakalaswami Mutt is an ancient institution tracing spiritual descent from Sri Ramanujacharya through Vedanta Desikachar in unbroken succession,

(*i*) The Sri Parakala Swami Mutt came to Mysore territory long before the time of Krishna Raja Wodeyar I, ever since which the successive Swamis of the Mutt have been the Raja-gurus of the successive Hindu sovereigns of Mysore,

(*j*) The Sri Parakala Swami Mutt had the supreme mangement of the Melkote temples and their endowments from a very long time past as also of other Vaishnava temples in the State,

(*k*) The Parakala Swami Mutt enjoyed the highest honours and privileges in Melkote and in the Vaishnava temples of the State to the exclusion of other Mutts,

(*l*) The said honours and privileges of the Sri Parakala Swami Mutt have been uniformly continued to the Mutt and recognized and acted upon by Government on several occasions when attempts were made to infringe them.

(5) That the honours which have now been granted by Government to the Sri Yatiraja Swami Mutt are inconsistent with the special privileges of the Sri Parakala Swami Mutt.

(6) That the *rahadari* stated to have been granted in 1898 to the Sri Yatiraja Swami Mutt was given without any proper enquiry and without notice to the Sri Parakala Swami Mutt, and the petitioner believes that that *rahadari* was not acted upon.

(7) That the petitioner is prepared to adduce facts and circumstances to show that the sannads of Vijaya and of 1831 and the inscriptions on the walls of the temple at Melkote dated 1542 A.D., referred to in para 6 of the order of Government, cannot possibly be genuine or operative.

(8) At the time of the passing of the order now sought to be reviewed, the Swami of the Sri Yatiraj Mutt had been dead for some months, and no successor has yet been appointed to him.

For the foregoing reasons among others the petitioner respectfully prays that the Government may be pleased to hold a thorough enquiry into the matters in dispute, giving to the agents of both Mutts an opportunity to adduce all available evidence and to make their respective representations to the Government and finally adjudicate upon the claims of the Sri Yatiraja Swami Mutt or the special honours it now seeks to acquire.

APPENDIX A.

The origin and history of the Brahmatantra Parakala Swami Mutt is briefly as follows:—

(1) Sri Ramanujacharya's highly prized commentary on the Brahma Sutras won for him the present of the sacred image of Sri Lakshmi Hayagrivaru from Sri Sarasvati in Cashmere. Having been worshipped by the great Acharya during his life-time, the sacred image passed to the possession of his disciples Tiru Kuruha Piran Pillan, Pundarikakshar, Sri Sadagopacharyar and Pundarikakshar in succession, the last of whom entrusted the diety to his disciple Sri Vedantachar. Sri Vedantachar in his turn handed it on to his disciple Peri Brahmatantra Swami.

(2) It was this Peri Brahmatantra Swami who accompanied Sri Vedantacharya to Melkote where both the Guru and his disciple remained for a considerable length of time and who was the founder of Sri Brahmatantra Parakala Swami Mutt. The unique privilege of this Mutt is that in it is the sacred image of the Sri Lakshmi Hayagrivaru which was being worshipped by Sri Ramanujacharya preserved and worshipped from the commencement through an unbroken line of Swamis. The Sudarsana and Panchajanya, the special emblems of Vishnu, which belonged to Sri Ramanujacharya, are likewise the property of this Mutt; thus conclusively establishing the claim of this Mutt to the highest antiquity and esteem.

(3) The 21st Swami in this Mutt was Dodda Parakalswami who by his learning and sanctity became the spiritual guru of a number of Rajas in India and was greatly honoured even at the Court of Delhi. Either this Swami or his predecessor in the Mutt became the spiritual guru of Chikka Devaraya Wodeyar the Maharaja of Mysore in the 17th century A.D. In the early part of the 18th century Dodda Krishnaraja Wodeyar, the then Maharaja of Mysore, invited his royal-family-guru (ಕುಲಗುರು) Dodda Parakala Swami from Tirupati and received Vaishnava Diksha and Prapathi at his hands. Lands and villages were presented to the Mutt by Dodda Krishnaraja Wodeyar. This same Swami was also known as ಅಭಿನವ ಪರಕಾಲಸ್ವಾಮಿ, ಶ್ರೀನಿವಾಸಸ್ವಾಮಿ, ನಿಗಮಾನ್ತದೇಶಿಕನ್ ಪೊನ್ನಡಿ and was honoured with the title ಕವಿಕಠಾರ್ಕಕ ಕಂಠೀರವ ಚರಣ ನಳಿನಯುಗಳ ವಿನ್ಯಸ್ತ ಸಮಸ್ತಾತ್ಮಭರ. He resided at the request of the Maharaja at Melkote and Seringapatam. In the former place Maharaja Dodda Krishnaraja Wodeyar built and dedicated a Mutt to this Swami's guru by the side of the Parakala Mutt there.

(4) The 22nd Swami of the Mutt was Srinivasa Parakala Swami who built and consecrated the temple of Venkataramana Swami among others in Melkote during the reign of Dodda Krishnaraja Wodeyar.

(5) To Vedanta Parakala Swami the 23rd Swami of this Mutt Krishnaraja Wodeyar II presented villages in the Salem District.

(6) The 25th Swami exercised spiritual jurisdiction in the territories of Mysore and subsquent Swamis have, like their predecessors, been held in high esteem by the successive Maharajas

Vide List of Mutts prepared in 1871 under the orders of Govt.

Vide Records of Dewan Purnayya's time; ವರನಂದಿನೀ ಕಲ್ಯಾಣ pages 1,2 and 149; ಶ್ರೀವೆಂಕಟೇಶ ಚರಿತೆ p.p. 1, 13 and 35 both by ಚಲುವಾಜಮ್ಮಣ್ಣಿ the consort of Dodda Krishnaraja Wodeyar; ವಂಶರತ್ನಾಕರ page 153.

Vide Sannads.

Vide inscription 64, Seringapatam Taluk.

Vide Reference in ನಿರೂಪ of 14-12-1812 of Krishnaraja Wodeyar III.

Vide Reference in nirupas of 17 and 18-12-1816 of Krishnaraja Wodeyar III; ವೈಭವಪ್ರಕಾಶಿಕಾ Page 3.

Vide Sannads and nirupas of Vikrama, dated about 1760-61 A.D.

Vide Inscription 46 Kadur.

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of Mysore and have been accorded special and first honours not only in Melkote, but in all Vaishnava temples in the State. The Mutt has been enjoying the special privileges granted to it without interruption and on occasions on which attempts were made to interfere with such enjoyment, the right of this Mutt has been asserted and recognized as in the following cases.

Vide Purnayya's nirupas of the years ಶುಕ್ಲ and ಅಕ್ಷಯ ; ವಂಶಪತ್ರಿಕರ p.p. 312-13; nirupas of Krishnaraja Wodeyar III of 1811, 1816, 1817 (3), 1818 (14), 1821 1825, 1828, 1830 (2) ; Letter to Swami 1838 : Inscription in palanquin 1853 and radaris.

(I) In about 1810, when the Tengale Namam was put over the entrance to the Swetavaraha Swami temple at Mysore unauthorisedly, the agent of the Sri Parakala Swami Mutt promptly complained to Dewan Purnayya who after enquiry issued a Paravana dated in Shukla stating that in the whole of the Mysore State whose sovereign was a disciple of Sri Parakala Swami Mutt all the Vaishnava temples and the images therein bore Vadagale Namams and the putting on of Tengale Namam in the present instance was an innovation contrary to established usage and should not be countenanced. The Dewan ordered the removal of the Tengale Namam.

1810, 1825, 1836, 1840--58, 1866, 1874--75 1881, 1883, 1886, 1890.

In 1825 a mahazar was drawn up and signed by the oldest and most respectable of temple servants and other residents of of Melkote recounting the long established usages in Melkote evidencing the enjoyment of the first honours by the Sri Parakalaswami Mutt to the exclusion of all other Mutts from the time of the predecessors of Krishna Raja Wodeyar III. In 1836 on the occasion of the usual highest honours being conveyed for the the performance of Srichurna Paripalanam ceremony in the Sri Parakala Swami Mutt at Melkote, the Tengale Brahmins of Melkote committed various wrongful acts of obstruction, force and mischief. The culprits were tried and fined as per copy of judgement in Adalut No. 66 of 1836 on the file of the Ashtagram Division, Mir Sadar munsiff. In 1840, when a Swami residing in Yatiraja Mutt expired, the Tengale Brahmins in collusion with the Parpatyagar of the Melkote temple contrived to take from the temple certain ordinary and extraordinary insignia of honour for the Tiruvadhyanam Ceremony. Upon a complaint preferred to the authorities, an enquiry was held and evidence was recorded regarding the rights to the temple honours enjoyed by the Yatiraja Mutt and other institutions and persons. Final orders were passed by Captain Montgomery, Acting Superintendent, Ashtagram Division, No. 292, dated 24-11-1840, declaring that the Swami of the Yatiraja Mutt was not entitled to such honours clandestinely taken, and fining the individuals concerned. This was followed by another order, dated 2-6-1841, from the same authority detailing in a patti the honours to be shown by the temple to the Swami of the Yatiraja Mutt and others. These proceedings clearly indicate that the Yatiraja Mutt in Melkote is an institution dedicated to the image of Sri Ramanujacharya which is located in a government building and is regarded as a Muzroi Institution and not a Mutt for the residence and use of sannyasins, but that some sannyasi was allowed to reside in the Mutt by the temple people who received spiritual instructions from him, just as other sannyasins and learned Brahmins were being allowed by the temple authorities to occupy for longer or shorter periods other buildings belonging to the temple.

In 1844-45, when another attempt was made by Sri Ahobila Swami for securing to himself equal honours with Sri Parakala Swami in Melkote, a *nirup* was issued by Krishnaraja Wodeyar III to the agent of the Sri Parakalaswami Mutt enjoining upon him

the paramount duty of maintaining intact the exclusive rights of the Sri Parakalswami Mutt to the first honours.

Archaka's statement to the mutt.

In 1848 the Archaka of the temple at Melkote having on one occasion failed to give first honours to the agent of the Sri Parakalaswami Mutt, was reprimanded and he apologised to the Swami and obtained pardon for the violation of mamool.

In 1858 Krishnaraja Wodeyar III cominunicated to the magistrate at Attikuppa that His Highness had received information that the Swami of the Yatiraja Mutt was attempting to obtain for himself the honours similiar to those enjoyed by the Sri Parakala Swami Mutt, whereupon the magistrate issued an order No. 53, dated 29 th June, 1858, to the temple authoritities directing that the honours enjoyed by the Sri Parakala Swami Mutt should not be shown to others.

Vide H. H's letter to Major Pearse, Superintendent, Ashtagram Division, in charge of Palace duties dated 28th March, 1866,

In 1866 the Tengale Brahmins at Melkote headed by the Alahia Manavala Jeer attempted to join the Vairamudi procession, with two white umbrellas. The then Sri Parakala Swami who was present on the spot objected and the Tengale Brahmins assaulted him. Krishnaraja Wodayar III protested against the treatment to which His Highness's guru had been subjected. Correspondence and inquiry followed culminating in the conviction of the Tengale assailan's and in the order of the Chief Commissioner of Mysore, dated 31st March, 1866, prohibiting the Tengale Brahmins' guru from carrying the unauthorised insignia.

In 1874 when Sri Ahobila Swami was allowed to enter the temple with unauthorised honours and observances the Superintendent, Ashtagram Division, issued orders to the Director of the Temple Committee at Melkote directing the degradation of the temple Parpatyagar for violation of mamool and further directing conformity with the *Hukumnama* of 1830 issued by H. H. Krishnaraja Wodeyar III. In this order it has been directed that no honours should be shown to anyone, whether a sannyasin or not, contrary to mamool.

Vide his orders dated 8th July 1874, 8th September 1874.

In 1874 when a Tengale Srivaishnava Brahmin, a Mr. Srinivasa Iyengar, was Muzroi Officer, he, upon representations made to him by the Swami of the Sri Yatiraja Mutt and others of Tengale persuasion, directed that, during the absence of the Sri Parakala Swami his agent should not receive the first tirtha, but that the tirtha should be kept in two cups, one to be kept aside for the Sri Parakala Swami Mutt and the tirtha of the other cup should be first served to the Yati. The Sri Parakala Swami Mutt promptly appealed against the said orders. Upon inquiry final orders were passed cancelling the aforesaid decisions of Mr. Srinivasa Iyengar and upholding the claim of Sri Parakala Swami to the supreme authority over the temples in Melkote and elsewhere. It is note-worthy that, though the Swami of the Sri Yatiraja Mutt claimed in this instance a right to the first tirtha in the absence of the Sri Parakala Swami, the claim was based not upon any *sannad* or *nirup* granted by H. H. Krishnaraja Wodayar III, but only upon a Swami of the Ahobila Mutt having been so honoured on a long previous occasion and upon vague considerations of what is due to Yatis and Grihasthas.

Vide the Hassan District Deputy Commissioner's letter to the Commissioner, Ashtagrama Division, No. 629 dated 14-10-1874; The Hassan Deputy Commissioner's letter to the Muzroi Officer, Hassan District No. 422 dated $\frac{14}{21}$-10-1874; Deputy Commissioner's letter to Sri Parakala Swami Mutt dated 14-10-1874; and Ashtagram Dy. Commissioner's letter to the Agent of the Sri Parakala Swami Mutt dated 29th May 1875.

In 1881, Singlachar, agent of the Swami of the Sri Yatiraja Mutt applied to government for all such honours being shown to the Swami of the Sri Yatiraja Mutt as were being shown to the

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six principal Mutts mentioned in the Ayakattu Patti of 1851 and in other documents. It led to the order Muzroi No. 315, dated 25th June, 1881, declaring that the honours appertaining to the six principal Mutts could not be given to the Swami of the Sri Yatiraja Mutt and as such he was only entitled to the honours granted to minor Mutts as stated in the Ayakattu Patti of 1851.

In 1883 Sri Alahi Manavala Jeer and the Swami of the Sri Yatiraja Mutt, both of Tengale persuasion, attempted to appear before the deity with certain special honours to which the agent of the Sri Parakala Mutt objected and complained to the Amildar of Seringapatam. Notices were issued to the Manavala Jeer and the Swami of the Sri Yatiraja Mutt calling upon them to substantiate their claims to such honours and prohibiting them from using such honours until after inquiry and disposal. They failed to prove their rights to the honours claimed.

In 1886 the Tengale Brahmins again claimed the first tirtha and other honours for their Swami Alahi Manavala Jeer basing their claim on the same grounds as those advanced in 1874 and upon the cancelled order of Mr. Srinivasa Iyengar. The taluk authorities decided that the claim was inadmissible and that only such honours as were being given before the cancelled order of Mr. Srinivasa Iyengar should be shown.

Vide Seringapatam Amildar's order to the Melkote Temple Parpatyagar, Muzroi No. 240 dated 19 29 July, 1886.

In 1890 a serious attempt was made by the disciples of the Swami of the Sri Yatiraja Mutt in collusion with certain of the temple servants to make it appear that the Swami of the said Mutt had a right to put his seal on every lock of the temple along with the seals of the Government and of the Sri Parakala Swami Mutt. But the Amildar of Seringapatam decided that the claim put forward on behalf of the Swami of the Sri Yatiraja Mutt was quite unfounded and the conduct of the temple servants concerned was reprehensible.

APPENDIX B.

Sri Yatiraja Mutt.

The allegation that the Sri Yatiraja Swami Mutt was established by Sri Ramanujacharya is not true. In support of such allegation four documents are cited, (1 and 2) copies of inscriptions on the walls of the temple dated Saka 1466; (3) sannad granted by Maharaja Kantirava Narasaraja Wodeyar in Vijaya and (4) sannad granted by Maharaja Krishnaraja Wodeyar III in 1831.

The inscriptions 1 and 2 bear internal marks of fabrication and cannot possibly be true. In not a single instance nor on a single occasion has the Sri Yatiraja-Mutt exercised control over either the temple or the properties appertaining thereto. No accounts or other documents evidencing such exercise of control have been produced or relied upon. In connection with the alleged right of the Mutt to affix its Mudre or seal to the temple locks, a question directly arose in 1890 and decided adversely to the alleged claim of the Mutt. These inscriptions were not then referred to or relied upon.

Vide Niroop in Maharatta of 23-8-1830 and temple accounts.

In regard to the Tastika granted under these inscriptions to the Mutt, it is noteworthy that the Mutt never enjoyed the Tastika but was obliged to accept grant of certain rations from the temple under the orders of Sri Parakala Swami.

Vide Sannad dated.

One remarkable feature in these inscriptions is that the village of ವಡಾನಾಥನ ಕಲುಹಳ್ಳಿ, which is stated in one of these inscriptions to have been granted to the temple at Melkote and placed under the management of the Yatiraja Mutt, was never enjoyed by the temple nor managed by the Mutt, but was for the first time granted as Inam to the Sri Parakalaswami Mutt by Sri Krishnaraja Wodeyar III in 1817. No reference is made in that sannad to the previous grant, as would certainly have been made if there had been a grant, to the temple. Besides, Sri Krishnaraja Wodeyar III with his world-wide reputation for his liberality and religious faith would never have dealt with the village in the manner he did, if it had been previously granted to the temple. Both these inscriptions are dated Saka 1466; but in one the ಸಂವತ್ಸರ given is ಕೊಲ್ಲಂಗಿ and in the other ವಿಶ್ವಾವಸು thus conclusively militating against the genuineness of the inscriptions. The History of Raja Wodeyar as given in ವಂಶರತ್ನಾಕರ, page 44 shows that the temple and its endowments could not have been under the control and management of the Sri Yatiraja Mutt. These inscriptions refer to Vedanti Ramanuja Jeer as the Swami of the Sri Yatiraja Mutt, but in the Tanayam of the Guru Parampara of the Mutt no such name occurs. It is worth investigating what inferences are to be reasonably drawn from the fact that these inscriptions were not brought to the notice of Mr. Rice when he was in charge of the Archæological Department, but were discovered by the present incumbent who is a Srivaishnava Brahmin of Tengale persuasion and is assisted by a Tengale Srivaishnava Brahmin, Anandalwar by name, whose personal connection with the Sri Yatiraja Mutt and its claims is

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fully evidenced by the petitions, etc. filed or produced by him on its behalf.

The Sannad (3) referred to above cannot be genuine for much the same reasons as those stated above in reference to the inscriptions and also for the following reasons.

(1) That the Swami of the Yatiraja Mutt ever enjoyed any of the honours as stated in the sannad is not proved. On the contrary, that he never enjoyed them is amply borne out by documentary evidence of the most unimpeachable kind set forth in Appendix A. When questions about maryadas directly arose, this sannad was not referred to and not produced. The records show that the Swami of the Yatiraja Mutt sought to be treated on a par with Ahobila Swami, Thotadri Swami, etc., whereas in this sannad the Swami of the Yatiraja Mutt is made to occupy a position of unquestioned pre-eminence.

The sannad of the year 1831 cannot likewise be genuine. His Highness Krishnaraja Wodeyar III had from the year 1811 during the whole of his life time been repeatedly asserting that his guru, Sri Parakala Swami, and in his absence his gumasta or agent was entitled to the first honours in Melkote and all other temples in the State. In 1811 and in 1830 His Highness had explicitly recognised and enforced the ancient practice of according first honours to Sri Parakala Swami and in his absence to the Swami's agent or gumasta. In 1838 His Highness in his letter to Sri Parakala Swami assured His Holiness that all the honours heretofore enjoyed by the latter would be continued intact in future. Again in His Highness's letter to Sir Mark Cubbon dated 12th Sept., 1856 His Highness distinctly states that his orders with reference to first maryadas to Sri Parakala Swami were never repealed by him and that some bad people had concocted a spurious order in collusion with a palace munshi for the purpose of diminishing the prestige of Sri Parakala Swami. There are also other documents both before and after 1831 which go to show that the sannad of 1831 cannot be genuine. No effect has been given to this sannad of 1831, for even subsequent to this, the gumasta of the Sri Parakala Mutt has continued to the present day to receive the first honours. This sannad of 1831 was not produced nor relied upon on the different occasions when questions as to temple maryadas arose.

Vide Appendix A.

As regards the origin of the Mutt the following facts are worthy of consideration. That Sri Ramanujacharyar did not establish this Mutt in Melkote is clear from ಗುರುಪರಂಪರಾ ಪ್ರಭಾವಂ, page 83, ಯತಿರಾಜ ವೈಭವಂ, page 190, ದಿವ್ಯಸೂರಿಚರಿತಂ page , ಪ್ರಪನ್ನಾ ಮೃತಂ page , and other works of great antiquity and authenticity. In none of these is any mention made of this Mutt having been established by Sri Ramanujacharya and a Swami appointed with perpetual succession. Sri Ramanujacharya did cause an image of himself to be made and consecrated, and established it in the 2nd prakara of the Melkote temple where the image still stands, and is worshipped by all classes of Sri Vaishnavas as the one consecrated by their common guru. But that image is different from the one in the so called Yatiraja Mutt which is situated outside the temple. When two great Sri Vaishnava saints, Bhattar and Vedanta Desikar, visited Melkote at different times, the authoritative narratives of their visits mention that they went into the temple and worshipped at the shrine of

their guru Sri Ramanujacharya which is in the 2nd prakara. Minute details of these visits are given in ಗುರುಪರಂಪರಾ ಪ್ರಭಾವಂ as to where, when, and what, each saint worshipped at Melkote. If the image in the present Yatiraja Mutt had been consecrated by Sri Ramanujacharya himself his devout disciples Bhattar and Vedanta Desikar would not have omitted to worship this image also. The omission in ಗುರುಪರಂಪರಾ ಪ್ರಭಾವಂ of their having worshipped the image in the present Yatiraja Mutt is very significant and falsifies the theory now put forward by the agent of the Sri Yatiraja Mutt. Other works such as the ಶ್ರೀರಂಗ ಚರಿತ್ರೆ also make no mention of Sri Ramanujacharya having established a Mutt in Melkote and having appointed a Swami therein, as they would have done if it had been a fact.

The old accounts of the temple, of ಪ್ರಜೋತ್ಪತ್ತಿ upwards of 155 years ago, show that the ಸುತ್ತು ಗುಡಿಗಳು (*i.e.* temples surrounding the main temple outside it) numbered only 18, among which is a temple of ಹನುಮಂತ ದೇವರು built by one Linganna. No mention is therein made of the present Yatiraja Mutt. If, as is alleged, it was built and consecrated by Sri Ramanujacharyar himself, it would have been included in the list of ಸುತ್ತಲು ಗುಡಿ's. As a matter of fact the present Yatiraja Mutt as it is called is a small mantap belonging to the temple in which visiting sannyasis used to be allowed to stop for longer or shorter periods of time by the temple servants In recent times some one installed an image of Sri Ramanujacharya in the mantap and thenceforward the building came to be called Yatiraja Mutt ; because it contained the image of Yatirajar.

Vide Statements of temple servants recorded in the year 1840 referred to in Appendix A. above.

The terms and language of the patti prepared under orders conveyed by the Nirup No. 237 of 1839 clearly indicate that the Sri Yatiraja Mutt was not presided over by any permanent Swami, but that, in the Mutt there was a Yati. Records of 1839 and 40 further show that this Mutt was not of any pre-eminent importance. It is remarkable that until the demise of Krisnaraja Wodeyar III. in 1868 no claim was advanced on behalf of the Sri Yatiraja Mutt but that it was put forward in connection with Tirtha maryada in 1874 for the first time when a Tengale Sri Vaishnava Brahmin was the Muzroi Officer in charge of the temples. The result of the proceedings of 1874 shows the unfounded nature of the claim.

In 1871 Government got certain repairs executed to the Mutt building, because it was the property of the temple ; and on the same occasion upon an attempt having been made to cut the Tengale Nama into the lintel stone of the main entrance of the Mutt the authorities promptly disallowed it.

Vide Order No. 56 of 15-4-1871 from the Muzroi Officer.

7th July 1908

Presented in person
7. 5. 08

To Melkote for submission in due course
7.7.08

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To

The Government of His Highness the Maharaja of Mysore.

Miscellaneous Petition Muzari Department No. of 1907-08.

PETITIONER

Rangachar, Agent, Sri Brahma Tantra Parakalaswami Mutt, Mysore.

The petitioner above-named respectfully prays for a review of the order of Government in No. 4577-90, Muzrai F 3 of 1902 dated Bangalore, 20th April, 1908 (copy of which was delivered to the above Mutt on 2nd May 1908, for the following reasons *viz* :—

(1) That the said order was passed without hearing the petitioner and without giving him an opportunity to explain the relevancy and the bearing of the several documents produced by the petitioner which have been excluded from consideration by the Government.

(2) That the petitioner was unaware that the Government was going to decide the relative antiquity and importance of the two Mutts concerned and to record findings on several matters which were not even brought to the notice of the petitioner; because in reference to such questions the petitioner had and has a large body of evidence both documentary and otherwise which he could have adduced if he had been made aware of such intention of the Government.

(3) That the petitioner was given no opportunity to show to the Government that the several documents produced by the agent of the Sri Yatiraja Swami Mutt were neither genuine nor conclusive of the matters stated therein and that they had never been produced before any competent authority or acted upon.

(4) That the facts set forth in the annexed appendices A and B conclusively prove that,

(*a*) The Sri Yatiraja Swami Mutt was not established in the Mysore State by Sri Ramanujacharya,

(*b*) The said Sri Yatiraja Swami Mutt never had the management of the Melkote temples and their endowments,

(*c*) The said Sri Yatiraja Swami Mutt had no lands nor other endowments for its own support granted by the former rulers of Mysore,

(*d*) The Sri Parakala Swami Mutt came into the Mysore State long before the "earlier part of the 19th century,"

(*e*) The Sri Yatiraja Swami Mutt never enjoyed any of the special honours and privileges appertaining to the Sri Parakala-swamy Mutt.

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(*f*) The ಅಯಕಟ್ಟು ಪಟ್ಟಿ's and the other records of the temple at Melkote have not been correctly construed by the government.

(*g*) The other reasons assigned for holding that the Sri Yatiraja Swami Mutt has been long held in high esteem, in the order now sought to be reviewed, are not based upon an accurate conception of the facts of the case,

(*h*) The Sri Parakalaswami Mutt is an ancient institution tracing spiritual descent from Sri Ramanujacharya through Vedanta Desikachar in unbroken succession,

(*i*) The Sri Parakala Swami Mutt came to Mysore territory long before the time of Krishna Raja Wodeyar I, ever since which the successive Swamis of the Mutt have been the Rajagurus of the successive Hindu sovereigns of Mysore,

(*j*) The Sri Parakala Swami Mutt had the supreme mangement of the Melkote temples and their endowments from a very long time past as also of other Vaishnava temples in the State,

(*k*) The Parakala Swami Mutt enjoyed the highest honours and privileges in Melkote and in the Vaishnava temples of the State to the exclusion of other Mutts,

(*l*) The said honours and privileges of the Sri Parakala Swami Mutt have been uniformly continued to the Mutt and recognized and acted upon by Government on several occasions when attempts were made to infringe them.

(5) That the honours which have now been granted by Government to the Sri Yatiraja Swami Mutt are inconsistent with the special privileges of the Sri Parakala Swami Mutt.

(6) That the *rahadari* stated to have been granted in 1898 to the Sri Yatiraja Swami Mutt was given without any proper enquiry and without notice to the Sri Parakala Swami Mutt, and the petitioner believes that that *rahadari* was not acted upon.

(7) That the petitioner is prepared to adduce facts and circumstances to show that the sannads of Vijaya and of 1831 and the inscriptions on the walls of the temple at Melkote dated 1542 A.D., referred to in para 6 of the order of Government, cannot possibly be genuine or operative.

(8) At the time of the passing of the order now sought to be reviewed, the Swami of the Sri Yatiraj Mutt had been dead for some months, and no successor has yet been appointed to him.

For the foregoing reasons among others the petitioner respectfully prays that the Government may be pleased to hold a thorough enquiry into the matters in dispute, giving to the agents of both Mutts an opportunity to adduce all available evidence and to make their respective representations to the Government and finally adjudicate upon the claims of the Sri Yatiraja Swami Mutt or the special honours it now seeks to acquire.

7th July 1908

APPENDIX A.

The origin and history of the Brahmatantra Parakala Swami Mutt is briefly as follows:—

(1) Sri Ramanujacharya's highly prized commentary on the Brahma Sutras won for him the present of the sacred image of Sri Lakshmi Hayagrivaru from Sri Sarasvati in Cashmere. Having been worshipped by the great Acharya during his life-time, the sacred image passed to the possession of his disciples Tiru Kuruha Piran Pillan, Pundarikakshar, Sri Sadagopacharyar and Pundarikakshar in succession, the last of whom entrusted the diety to his disciple Sri Vedantachar. Sri Vedantachar in his turn handed it on to his disciple Peri Brahmatantra Swami.

(2) It was this Peri Brahmatantra Swami who accompanied Sri Vedantacharya to Melkote where both the Guru and his disciple remained for a considerable length of time and who was the founder of Sri Brahmatantra Parakala Swami Mutt. The unique privilege of this Mutt is that in it is the sacred image of the Sri Lakshmi Hayagrivaru which was being worshipped by Sri Ramanujacharya preserved and worshipped from the commencement through an unbroken line of Swamis. The Sudarsana and Panchajanya, the special emblems of Vishnu, which belonged to Sri Ramanujacharya, are likewise the property of this Mutt; thus conclusively establishing the claim of this Mutt to the highest antiquity and esteem.

(3) The 21st Swami in this Mutt was Dodda Parakalswami who by his learning and sanctity became the spiritual guru of a number of Rajas in India and was greatly honoured even at the Court of Delhi. Either this Swami or his predecessor in the Mutt became the spiritual guru of Chikka Devaraya Wodeyar the Maharaja of Mysore in the 17th century A.D. In the early part of the 18th century Dodda Krishnaraja Wodeyar, the then Maharaja of Mysore, invited his royal-family-guru (ಕುಲಗುರು) Dodda Parakala Swami from Tirupati and received Vaishnava Diksha and Prapathi at his hands. Lands and villages were presented to the Mutt by Dodda Krishnaraja Wodeyar. This same Swami was also known as ಅಭಿನವ ಪರಕಾಲಸ್ವಾಮಿ, ಶ್ರೀನಿವಾಸಸ್ವಾಮಿ, ನಿಗಮಾನ್ತದೇಶಿಕನ್ ಪೊನ್ನಡಿ and was honoured with the title ಕವಿಕಠಾರಿಕ ಕಂಠೀರವ ಚರಣ ನಳಿನಯುಗಳ ವಿನ್ಯಸ್ತ ಸಮಸ್ತಾತ್ಮಭರ. He resided at the request of the Maharaja at Melkote and Seringapatam. In the former place Maharaja Dodda Krishnaraja Wodeyar built and dedicated a Mutt to this Swami's guru by the side of the Parakala Mutt there.

(4) The 22nd Swami of the Mutt was Srinivasa Parakala Swami who built and consecrated the temple of Venkataramana Swami among others in Melkote during the reign of Dodda Krishnaraja Wodeyar.

(5) To Vedanta Parakala Swami the 23rd Swami of this Mutt Krishnaraja Wodeyar II presented villages in the Salem District.

(6) The 25th Swami exercised spiritual jurisdiction in the territories of Mysore and subsquent Swamis have, like their predecessors, been held in high esteem by the successive Maharajas

Vide List of Mutts prepared in 1871 under the orders of Govt.

Vide Records of Dewan Purnayya's time; ವರನಂದಿನೀ ಕಲ್ಯಾಣ pages 1, 2 and 149; ಶ್ರೀವೆಂಕಟೇಶ ಚರಿತೆ p.p. 1, 13 and 35 both by ಚಲುವಾಜಮ್ಮಣ್ಣಿ the consort of Dodda Krishnaraja Wodeyar; ಪಂಚರತ್ನಾಕರ page 153.

Vide Sannads.

Vide inscription 64, Seringapatam Taluk.

Vide Reference in ನಿರೂಪ of 14-12-1812 of Krishnaraja Wodeyar III.

Vide Reference in nirupas of 17 and 18-12-1816 of Krishnaraja Wodeyar III; ವೈಭವಪ್ರಕಾಶಿಕಾ page 3.

Vide Sannads and nirupas of Vikrama, dated about 1760-61 A.D.

Vide Inscription 46 Kadur.

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of Mysore and have been accorded special and first honours not only in Melkote, but in all Vaishnavà temples in the State. The Mutt has been enjoying the special privileges granted to it without interruption and on occasions on which attempts were made to interfere with such enjoyment, the right of this Mutt has been asserted and recognized as in the following cases.

Vide Purnayya's nirupas of the years ಶುಕ್ಲ and ಅಕ್ಷಯ; ವಂಶಪತ್ರಾವಳಿ p.p. 312-13; nirupas of Krishnaraja Wodeyar III of 1811, 1816, 1817 (3), 1818 (14), 1821 1825, 1828, 1830 (2); Letter to Swami 1838; Inscription in palanquin 1853 and radaris.

(1) In about 1810, when the Tengale Namam was put over the entrance to the Swetavaraha Swami temple at Mysore unauthorisedly, the agent of the Sri Parakala Swami Mutt promptly complained to Dewan Purnayya who after enquiry issued a Paravana dated in Shukla stating that in the whole of the Mysore State whose sovereign was a disciple of Sri Parakala Swami Mutt all the Vaishnava temples and the images therein bore Vadagale Namams and the putting on of Tengale Namam in the present instance was an innovation contrary to established usage and should not be countenanced. The Dewan ordered the removal of the Tengale Namam.

1810, 1825, 1836, 1840 -58, 1866, 1874—75, 1881, 1883, 1886, 1890.

In 1825 a mahazar was drawn up and signed by the oldest and most respectable of temple servants and other residents of of Melkote recounting the long established usages in Melkote evidencing the enjoyment of the first honours by the Sri Parakalaswami Mutt to the exclusion of all other Mutts from the time of the predecessors of Krishna Raja Wodeyar III. In 1836 on the occasion of the usual highest honours being conveyed for the the performance of Srichurna Paripalanam ceremony in the Sri Parakala Swami Mutt at Melkote, the Tengale Brahmins of Melkote committed various wrongful acts of obstruction, force and mischief. The culprits were tried and fined as per copy of judgement in Adalut No. 66 of 1836 on the file of the Ashtagram Division, Mir Sadar munsiff. In 1840, when a Swami residing in Yatiraja Mutt expired, the Tengale Brahmins in collusion with the Parpatyagar of the Melkote temple contrived to take from the temple certain ordinary and extraordinary insignia of honour for the Tiruvadhyanam Ceremony. Upon a complaint preferred to the authorities, an enquiry was held and evidence was recorded regarding the rights to the temple honours enjoyed by the Yatiraja Mutt and other institutions and persons. Final orders were passed by Captain Montgomery, Acting Superintendent, Ashtagram Division, No. 292, dated 24-11-1840, declaring that the Swami of the Yatiraja Mutt was not entitled to such honours clandestinely taken, and fining the individuals concerned. This was followed by another order, dated 2-6-1841, from the same authority detailing in a patti the honours to be shown by the temple to the Swami of the Yatiraja Mutt and others. These proceedings clearly indicate that the Yatiraja Mutt in Melkote is an institution dedicated to the image of Sri Ramanujacharya which is located in a government building and is regarded as a Muzroi Institution and not a Mutt for the residence and use of sannyasins, but that some sannyasi was allowed to reside in the Mutt by the temple people who received spiritual instructions from him, just as other sannyasins and learned Brahmins were being allowed by the temple authorities to occupy for longer or shorter periods other buildings belonging to the temple.

In 1844-45, when another attempt was made by Sri Ahobila Swami for securing to himself equal honours with Sri Parakala Swami in Melkote, a *nirup* was issued by Krishnaraja Wodeyar III to the agent of the Sri Parakalaswami Mutt enjoining upon him

the paramount duty of maintaining intact the exclusive rights of the Sri Parakalswami Mutt to the first honours.

Archaka's statement to the mutt.

In 1848 the Archaka of the temple at Melkote having on one occasion failed to give first honours to the agent of the Sri Parakalaswami Mutt, was reprimanded and he apologised to the Swami and obtained pardon for the violation of mamool.

In 1858 Krishnaraja Wodeyar III communicated to the magistrate at Attikuppa that His Highness had received information that the Swami of the Yatiraja Mutt was attempting to obtain for himself the honours similiar to those enjoyed by the Sri Parakala Swami Mutt, whereupon the magistrate issued an order No. 53, dated 29 th June, 1858, to the temple authoritities directing that the honours enjoyed by the Sri Parakala Swami Mutt should not be shown to others.

In 1866 the Tengale Brahmins at Melkote headed by the Alahia Manavala Jeer attempted to join the Vairamudi procession with two white umbrellas. The then Sri Parakala Swami who was present on the spot objected and the Tengale Brahmins assaulted him. Krishnaraja Wodayar III protested against the treatment to which His Highness's guru had been subjected. Correspondence and inquiry followed culminating in the conviction of the Tengale assailan's and in the order of the Chief Commissioner of Mysore, dated 31st March, 1866, prohibiting the Tengale Brahmins' guru from carrying the unauthorised insignia.

Vide H. H's letter to Major Pearse, Superintendent, Ashtagram Division, in charge of Palace duties dated 28th March, 1866,

In 1874 when Sri Ahobila Swami was allowed to enter the temple with unauthorised honours and observances the Superintendent, Ashtagram Division, issued orders to the Director of the Temple Committee at Melkote directing the degradation of the temple Parpatyagar for violation of mamool and further directing conformity with the *Hukumnama* of 1830 issued by H. H. Krishnaraja Wodeyar III. In this order it has been directed that no honours should be shown to anyone, whether a sannyasin or not, contrary to mamool.

In 1874 when a Tengale Srivaishnava Brahmin, a Mr. Srinivasa Iyengar, was Muzroi Officer, he, upon representations made to him by the Swami of the Sri Yatiraja Mutt and others of Tengale persuasion, directed that, during the absence of the Sri Parakala Swami his agent should not receive the first tirtha, but that the tirtha should be kept in two cups, one to be kept aside for the Sri Parakala Swami Mutt and the tirtha of the other cup should be first served to the Yati. The Sri Parakala Swami Mutt promptly appealed against the said orders. Upon inquiry final orders were passed cancelling the aforesaid decisions of Mr. Srinivasa Iyengar and upholding the claim of Sri Parakala Swami to the supreme authority over the temples in Melkote and elsewhere. It is note-worthy that, though the Swami of the Sri Yatiraja Mutt claimed in this instance a right to the first tirtha in the absence of the Sri Parakala Swami, the claim was based not upon any *sannad* or *nirup* granted by H. H. Krishnaraja Wodayar III, but only upon a Swami of the Ahobila Mutt having been so honoured on a long previous occasion and upon vague considerations of what is due to Yatis and Grihasthas.

Vide his orders dated 8th July 1874, 8th September 1874.

Vide the Hassan District Deputy Commissioner's letter to the Commissioner, Ashtagrama Division, No. 629 dated 14-10-1874; The Hassan Deputy Commissioner's letter to the Muzroi Officer, Hassan District No. 422 dated $\frac{14}{21}$-10-1874; Deputy Commissioner's letter to Sri Parakala Swami Mutt dated 14-10-1874; and Ashtagram Dy. Commissioner's letter to the Agent of the Sri Parakala Swami Mutt dated 29th May 1875.

In 1881, Singlachar, agent of the Swami of the Sri Yatiraja Mutt applied to government for all such honours being shown to the Swami of the Sri Yatiraja Mutt as were being shown to the

six principal Mutts mentioned in the Ayakattu Patti of 1851 and in other documents. It led to the order Muzroi No. 315, dated 25th June, 1881, declaring that the honours appertaining to the six principal Mutts could not be given to the Swami of the Sri Yatiraja Mutt and as such he was only entitled to the honours granted to minor Mutts as stated in the Ayakattu Patti of 1851.

In 1883 Sri Alahi Manavala Jeer and the Swami of the Sri Yatiraja Mutt, both of Tengale persuasion, attempted to appear before the deity with certain special honours to which the agent of the Sri Parakala Mutt objected and complained to the Amildar of Seringapatam. Notices were issued to the Manavala Jeer and the Swami of the Sri Yatiraja Mutt calling upon them to substantiate their claims to such honours and prohibiting them from using such honours until after inquiry and disposal. They failed to prove their rights to the honours claimed.

In 1886 the Tengale Brahmins again claimed the first tirtha and other honours for their Swami Alahi Manavala Jeer basing their claim on the same grounds as those advanced in 1874 and upon the cancelled order of Mr. Srinivasa Iyengar. The taluk authorities decided that the claim was inadmissible and that only such honours as were being given before the cancelled order of Mr. Srinivasa Iyengar should be shown.

Vide Seringapatam Amildar's order to the Melkote Temple Parpatyagar, Muzroi No. 240 dated 19 29 July, 1886.

In 1890 a serious attempt was made by the disciples of the Swami of the Sri Yatiraja Mutt in collusion with certain of the temple servants to make it appear that the Swami of the said Mutt had a right to put his seal on every lock of the temple along with the seals of the Government and of the Sri Parakala Swami Mutt. But the Amildar of Seringapatam decided that the claim put forward on behalf of the Swami of the Sri Yatiraja Mutt was quite unfounded and the conduct of the temple servants concerned was reprehensible.

APPENDIX B.

SRI YATIRAJA MUTT.

The allegation that the Sri Yatiraja Swami Mutt was established by Sri Ramanujacharya is not true. In support of such allegation four documents are cited, (1 and 2) copies of inscriptions on the walls of the temple dated Saka 1466; (3) sannad granted by Maharaja Kantirava Narasaraja Wodeyar in Vijaya and (4) sannad granted by Maharaja Krishnaraja Wodeyar III in 1831.

The inscriptions 1 and 2 bear internal marks of fabrication and cannot possibly be true. In not a single instance nor on a single occasion has the Sri Yatiraja Mutt exercised control over either the temple or the properties appertaining thereto. No accounts or other documents evidencing such exercise of control have been produced or relied upon. In connection with the alleged right of the Mutt to affix its Mudre or seal to the temple locks, a question directly arose in 1890 and decided adversely to the alleged claim of the Mutt. These inscriptions were not then referred to or relied upon.

Vide Niroop in Maharatta of 23-8-1830 and temple accounts.

In regard to the Tastika granted under these inscriptions to the Mutt, it is noteworthy that the Mutt never enjoyed the Tastika but was obliged to accept grant of certain rations from the temple under the orders of Sri Parakala Swami.

Vide Sannad dated,

One remarkable feature in these inscriptions is that the village of ವರಹಾನಾಥನ ಕಲು ಹಳ್ಳ, which is stated in one of these inscriptions to have been granted to the temple at Melkote and placed under the management of the Yatiraja Mutt, was never enjoyed by the temple nor managed by the Mutt, but was for the first time granted as Inam to the Sri Parakalaswami Mutt by Sri Krishnaraja Wodeyar III in 1817. No reference is made in that sannad to the previous grant, as would certainly have been made if there had been a grant, to the temple. Besides, Sri Krishnaraja Wodeyar III with his world-wide reputation for his liberality and religious faith would never have dealt with the village in the manner he did, if it had been previously granted to the temple. Both these inscriptions are dated Saka 1466: but in one the ಸಂವತ್ಸರ given is ಕೊಧಿ and in the other ವಿಶ್ವಾವಸು thus conclusively militating against the genuineness of the inscriptions. The History of Raja Wodeyar as given in ವಂಶರತ್ನಾಕರ, page 44 shows that the temple and its endowments could not have been under the control and management of the Sri Yatiraja Mutt. These inscriptions refer to Vedanti Ramanuja Jeer as the Swami of the Sri Yatiraja Mutt, but in the Tanayam of the Guru Parampara of the Mutt no such name occurs. It is worth investigating what inferences are to be reasonably drawn from the fact that these inscriptions were not brought to the notice of Mr. Rice when he was in charge of the Archæological Department, but were discovered by the present incumbent who is a Srivaishnava Brahmin of Tengale persuasion and is assisted by a Tengale Srivaishnava Brahmin, Anandalwar by name, whose personal connection with the Sri Yatiraja Mutt and its claims is

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fully evidenced by the petitions, etc. filed or produced by him on its behalf.

The Sannad (3) referred to above cannot be genuine for much the same reasons as those stated above in reference to the inscriptions and also for the following reasons.

(1) That the Swami of the Yatiraja Mutt ever enjoyed any of the honours as stated in the sannad, is not proved. On the contrary, that he never enjoyed them is amply borne out by documentary evidence of the most unimpeachable kind set forth in Appendix A. When questions about maryadas directly arose, this sannad was not referred to and not produced. The records show that the Swami of the Yatiraja Mutt sought to be treated on a par with Ahobila Swami, Thotadri Swami, etc., whereas in this sannad the Swami of the Yatiraja Mutt is made to occupy a position of unquestioned pre-eminence.

The sannad of the year 1831 cannot likewise be genuine. His Highness Krishnaraja Wodeyar III had from the year 1811 during the whole of his life time been repeatedly asserting that his guru, Sri Parakala Swami, and in his absence his gumasta or agent was entitled to the first honours in Melkote and all other temples in the State. In 1811 and in 1830 His Highness had explicitly recognised and enforced the ancient practice of according first honours to Sri Parakala Swami and in his absence to the Swami's agent or gumasta. In 1838 His Highness in his letter to Sri Parakala Swami assured His Holiness that all the honours heretofore enjoyed by the latter would be continued intact in future. Again in His Highness's letter to Sir Mark Cubbon, dated 12th Sept., 1856 His Highness distinctly states that his orders with reference to first maryadas to Sri Parakala Swami were never repealed by him and that some bad people had concocted a spurious order in collusion with a palace munshi for the purpose of diminishing the prestige of Sri Parakala Swami. There are also other documents both before and after 1831 which go to show that the sannad of 1831, cannot be genuine. No effect has been given to this sannad of 1831, for even subsequent to this, the gumasta of the Sri Parakala Mutt has continued to the present day to receive the first honours. This sannad of 1831 was not produced nor relied upon on the different occasions when questions as to temple maryadas arose.

Vide Appendix A.

As regards the origin of the Mutt the following facts are worthy of consideration. That Sri Ramanujacharyar did not establish this Mutt in Melkote is clear from ಗುರುಪರಂಪರಾ ಪ್ರಭಾವಂ, page 83, ಯತಿರಾಜ ವೈಭವಂ, page 190, ದಿವ್ಯಸೂರಿಚರಿತಂ page , ಪ್ರಪನ್ನಾಮೃತಂ page , and other works of great antiquity and authenticity. In none of these is any mention made of this Mutt having been established by Sri Ramanujacharya and a Swami appointed with perpetual succession. Sri Ramanujacharya did cause an image of himself to be made and consecrated, and established it in the 2nd prakara of the Melkote temple where the image still stands, and is worshipped by all classes of Sri Vaishnavas as the one consecrated by their common guru. But that image is different from the one in the so called Yatiraja Mutt which is situated outside the temple. When two great Sri Vaishnava saints, Bhattar and Vedanta Desikar, visited Melkote at different times, the authoritative narratives of their visits mention that they went into the temple and worshipped at the shrine of

their guru Sri Ramanujacharya which is in the 2nd prakara. Minute details of these visits are given in ಗುರುಪರಂಪರಾ ಪ್ರಭಾವಂ as to where, when, and what, each saint worshipped at Melkote. If the image in the present Yatiraja Mutt had been consecrated by Sri Ramanujacharya himself his devout disciples Bhattar and Vedanta Desikar would not have omitted to worship this image also. The omission in ಗುರುಪರಂಪರಾ ಪ್ರಭಾವಂ of their having worshipped the image in the present Yatiraja Mutt is very significant and falsifies the theory now put forward by the agent of the Sri Yatiraja Mutt. Other works such as the ಶ್ರೀರಂಗ ಚರಿತ್ರೆ also make no mention of Sri Ramanujacharya having established a Mutt in Melkote and having appointed a Swami therein, as they would have done if it had been a fact.

The old accounts of the temple, of ಪ್ರಜೋತ್ಪತ್ತಿ upwards of 155 years ago, show that the ಸುತ್ತು ಗುಡಿಗಳು (*i.e.* temples surrounding the main temple outside it) numbered only 18, among which is a temple of ಹನುಮಂತ ದೇವರು built by one Linganna. No mention is therein made of the present Yatiraja Mutt. If, as is alleged, it was built and consecrated by Sri Ramanujacharyar himself, it would have been included in the list of ಸುತ್ತಲು ಗುಡಿ's. As a matter of fact the present Yatiraja Mutt as it is called is a small mantap belonging to the temple in which visiting sannyasis used to be allowed to stop for longer or shorter periods of time by the temple servants In recent times some one installed an image of Sri Ramanujacharya in the mantap and thenceforward the building came to be called Yatiraja Mutt; because it contained the image of Yatirajar.

Vide Statements of temple servants recorded in the year 1840 referred to in Appendix A. above.

The terms and language of the patti prepared under orders conveyed by the Nirup No. 237 of 1839 clearly indicate that the Sri Yatiraja Mutt was not presided over by any permanent Swami, but that, in the Mutt there was a Yati. Records of 1839 and 40 further show that this Mutt was not of any pre-eminent importance. It is remarkable that until the demise of Krisnaraja Wodeyar III. in 1868 no claim was advanced on behalf of the Sri Yatiraja Mutt but that it was put forward in connection with Tirtha maryada in 1874 for the first time when a Tengale Sri Vaishnava Brahmin was the Muzroi Officer in charge of the temples. The result of the proceedings of 1874 shows the unfounded nature of the claim.

In 1871 Government got certain repairs executed to the Mutt building, because it was the property of the temple; and on the same occasion upon an attempt having been made to cut the Tengale Nama into the lintel stone of the main entrance of the Mutt the authorities promptly disallowed it.

Vide Order No. 56 of 15-4-1871 from the Muzroi Officer.

53

971/08

No. 1305/10.7.1908

draft as per Dewan's order.

Muzrai

Muz F 780-08-4

Endorsement granted to

M. R. Ry. Rangachar, Agent

of the Sri Parakalaswami Ma

Mysore, with reference to his

petns Regd Nos 123 and 102, dat

6th July 1908, ~~addressed to the~~

~~Secretary and the Dewan Bahadur~~

~~Secretary~~, praying that

Govt Pro: No. 4577-90, dated 20th

April 1908, ~~grant~~ confirming certa

honors to the Sri Yetiraja swami

Matt at Melkote, French Roc

Sub Taluk, may be kept in

abeyance, pending disposal

of the Review Petition presente

by him herewith.

In reply, the Agent of

the Matt is informed that no

intermediate orders can be

passed, as prayed for. ~~After~~

~~hearing the Advocates to be~~

~~appointed by the contending parti~~

54

~~a date to be fixed and duly~~

~~timated the Review Petition~~ the Review Petn

will be considered and orders

~~ll be considered and orders~~

assed in due course.

By Order,

Dewan's order)

1019

Secretary

W 10/7/08

No. 131

Copy is forwarded to M. R. Ry Copies forwarded to the

Itoori Narana Iyengar, Agent of By comm., Mysore D.[illegible]

e Sri Jetiraja swami matt at for information.

Melkote, for information, and with By order

eference to his petn Regd no 3167/1555, dated 27th June 1908, addressed to H. the Maharaja.

for Secretary

W 10/7/08

By order,

Secretary

W 10/7/08

G.R.S. 28]

6 copies

File No. 780-08

Serial No. 5

Diary No. of letter replied to

Proceedings of the Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE SECRETARIAT.

( )

, *the* Mo 19

Date of issue 10-3-916.

Signed by Aravamudeyangar

READ—Govt. Pro. etc. 4577-90 dated M.S. 123-05 20th April 1908, passing orders regarding the honors to be shown to the Swamigalu of the Sri Jetiraja Swami Mutt at Melkote

ORDER THEREON.—No.

in the French Rocks Sub Dn.

Petn. Regd. etc. 123 dated 6th July 1908 from the Agent of the Sri Parakala Swami Mutt, praying for a review of the above orders

P.T. over.

SUBJECT.

Order thereon No. 2103-6 Dt 10.3.1915
Mins 780-08-5

The Parakala matt takes
Objection to the remarks contained
in para 8 of the Govt. order read
above and further adds that
the honours which have now
been granted by Government
to the Sri Yellirajaswami Matt
are inconsistent with the special
privileges of the Sri Parakala
Swami Matt.

2. In the light of the findings
of the committee appointed for
investigation of the claims of
the Sri Parakala Matt for
Agra Thirtha honours in various
Temples, Government are of
opinion that some of the statements
made in Govt. order No. 4577-90 of
Mins 125-05
20th April 1908 Concerning
the antiquity and status of
the Yellirajaswami Matt ~~are inaccurate~~ require revision.
But the honours ordered to be shown

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G.R.S. 27]

GENERAL AND REVENUE SECRETARIAT.

(*Continuation Sheet draft form.*)

shown to the Swamis of the Math are such as may fairly be allowed to a Brahmin Mathadhipati of that standing. The grant of such honours would not, as stated in the said order, in the least affect the higher status and honours accorded to the Gurus of the Sri Parakalaswami Math.

3. Government are therefore pleased to confirm the said order, in so far as concerns the grant of the honours to the Swamis of the Yellirajaswami Math.

By Order,
29/6/14
for Offg. Secretary

Print

To
1/7/14

The Dy. Commr., Mysore Dt.,
" Officer-in-Charge of the Palace
Palace Orders Ext.
" Agent, Sri Parakalaswami Math.
" " Sri Yellirajaswami Math.

MGCPB—30,000—5-4-05.

G.R.S. 28]

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5/2

File No. 780-08

Serial No. 5

*Diary No. of letter replied to*_____

Proceedings of the Government of His Highness the Maharaja of Mysore

GENERAL AND REVENUE SECRETARIAT.

( )

, *the* 191 .

Mo

Date of issue_____

Signed by_____

READ—

Government Proceedings No.4577-90/M.F.125-05 dated 20th April 1908, passing orders regarding the honours to be shown to the Swamigalu of the Sri Yethiraja Swami Matha at Melkote in the French Rocks Sub Taluk.

ORDER THEREON.—No.

2. 0 Petition Registered No.123 dated 6th July 1908 from the Agent of the Sri Parakalaswami Matha praying for a review

over.

SUBJECT.

GPB—50,000—1-12-12

of the above orders. 5-9

Order thereon: No.

The Parakala Matha takes objection to the remarks contained in para 8 of the Government Order read above and further adds that the honours which have now been granted by Government to the Sri Yethiraja Swami Matha are inconsistent with the special privileges of the Sri Parakala Swami Matha.

2. In the light of the findings of the Committee appointed for investigation of the claims of the Sri Parakala Matha for Agra Thirtha honour in Vishnu temples, Government are of opinion that some of the statements made in Government Order No.4577-90/M.F.123-05 dated 20th April 1908 concerning the antiquity and status of the Yethiraja Matha require revision. But the honours ordered to be shown to the Swami of that Matha are such as may fairly be allowed to a Brahmin Mathadipati of that standing. The grant of such honours would

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G. R. S. 27]

GENERAL AND REVENUE SECRETARIAT.

(Continuation sheet draft form.)

not as stated in the said order in the least affect the higher status and honours accorded to the Guru of the Sri Parakala Swami Matha.

3. Government are therefore pleased to confirm the said order, in so far as it concerns the grant of the honours to the Swami of the Yethiraja Matha.

For Secretary to Government.

Revenue Department.

To

The Deputy Commissioner, Mysore Dist.

" Officer in charge of the Palace Establishment.

" Agent, Sri Parakalaswami Matha.

" Agent, Sri Yethirajaswami Matha.

Print

GPB—12,000—15-2-13.

No. 2103-6—Muz. 780-08-5, dated 10th March 1916.

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE.

GENERAL AND REVENUE DEPARTMENTS.

Read—

Government Proceedings No. 4577-90—M. F. 125-05, dated 20th April 1908, passing orders regarding the honours to be shown to the Swamigalu of the Sri Yethirajaswami Matha at Melkote in the French Rocks Sub-Taluk.

2. Petition Registered No. 123, dated 6th July 1908, from the Agent of the Sri Parakalaswami Matha, praying for a review of the above order.

Order No. 2103-6—Muz. 780-08-5, dated 10th March 1916.

The Parakala Matha takes objection to the remarks contained in para 8 of the Government Order read above and further adds that the honours which have now been granted by Government to the Sri Yethirajaswami Matha are inconsistent with the special privileges of the Sri Parakalaswami Matha.

2. In the light of the findings of the Committee appointed for investigation of the claims of the Sri Parakala Matha for Agra Tirtha honour in Vishnu temples, Government are of opinion that some of the statements made in Government Order No. 4577-90—M. F. 123-05, dated 20th April 1908, concerning the antiquity and status of the Yethiraja Matha require revision. But the honours ordered to be shown to the Swami of that Matha are such as may fairly be allowed to a Brahmin Mathadipathi of that standing. The grant of such honours would not, as stated in the said order, in the least affect the higher status and honours accorded to the Guru of the Sri Parakalaswami Matha.

3. Government are therefore pleased to confirm the said order, in so far as it concerns the grant of the honours to the Swami of the Yethiraja Matha.

Narayana Rao

for Secy. to Govt., Rev. Dept.

To—The Deputy Commissioner, Mysore District.
The Palace Controller, Mysore.
The Agent, Sri Parakalaswami Matha.
The Agent, Sri Yethirajaswami Matha.

Exd.—C. R.

Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. 2103-6—Muz. 780-08-5, dated 10th Mar. 1916

Honours.

Confirms Government Order No. 4577-90—M. F. 123-05, dated 20th April 1908, regarding the grant of — to the Swamigalu of the Sri Yethirajamatha at Melkote.

W. D. 2329—GPB —21-3-16—250